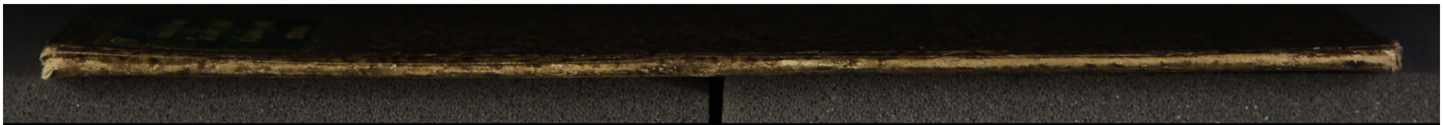
Nicolaus Petri Scanus,
Carmen triumphale
in laudem gloriosæ
ascensionis.

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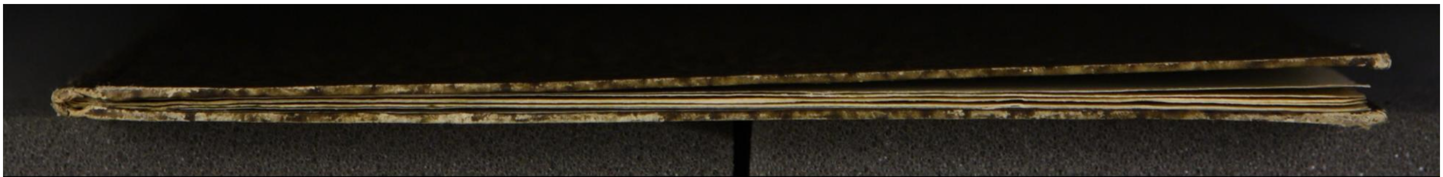


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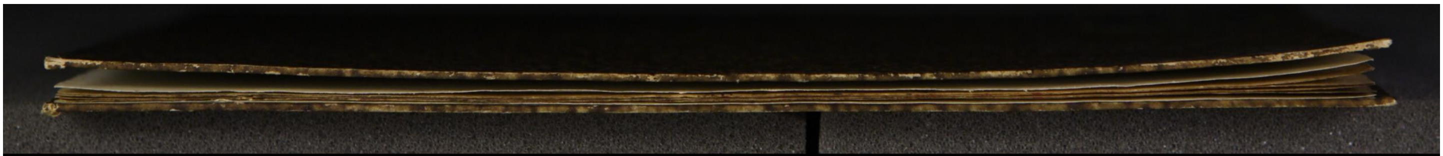
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IN LAVDEM GLORIOSAE

ASCENSIONIS SALVATORIS NOSTRI IESV CHRISTI, Carmen triumphale, viro doctiſsimo, virtute atq; morum integritate ornatiſsimo *D. M. MAGNO MATTHIAE,* Theologo & Canonico Lundenſi, gratitudinis ergò dedicatum

A

NICOLAO PETRI SCANO.



HAFNIAE
Impreßit Andreas Gutteruitz.
Anno 1578.

Andreas Gutteruitz dono dedit Michaeli olay

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Ὀβριμόεργε πάτερ, παγκοίρανε, ἀστεροπητὰ,
ὅστε δίδως ἀγάθοις ἄρμενα πάντα θεός.
Δὸς νῦν εὐδυκέως περὶ νέκρου, ἀναστάσεως τε,
ἠδ' σοῦ χριστοῦ, σοὶ χαρίεντα λέγειν;
οὐρανὸν εἰς εὐρὺν βαίνων, δὸς κλείσω ἔπεσι
Δῶρα ἃ ἀνθρώποις αὐτὸς ἔδωκε βροτοῖς.
πνεῦμ' ἅγιον σῶτερ γενεοῦ θνητῶν σὺ ὅπασον,
ἀϊδίου πατρὸς ἠὲ θεοῖο φίλε.
ὥστε νοήσουσιν τοιαῦτα τὰ δῶρα μέγιστα,
ἠδ' ἀναδώσουσιν σοὶ κλέον ἀΐδιον.

Ημῶν ἐκ θανάτου ὡς σωτὴρ χριστὸς ἀνέστη,
Ἄνδρας τοὺς πόλλους αὐτὸς ἔγειρεν ὁμοῦ.
ἤματα τεσσαράκοντα ἑοῖς φανέρωσε μαθηταῖς,
τοῖς ἐρατοῖσι τε φίλοις χριστὸς ἀνιστάμενος:
οὐ μόνον ὄφρα μόρου ἀπέδειξεν ὄλεθρον ἑαυτὸν
εἶναι τοῦ κρυεροῦ. φάσμα οὐ ἠδὲ τέρας.
Ἀλλὰ θεάνθρωπος μετὰ θνητοῖς οὖν διατρίβε,
Ἄλλοι ἐκ νέκρου οὔστε ἔγειρε πάρος:
μαρτυρέουσιν ὅπως περὶ ζωῆς εὐσεβεόντων
ἀϊδίης θνητῶν, ἠδὲ ἀναστάσεως.
θεσπέσιοιτε λόγοι περὶ οὗ προλελεγμένοι ἦσι
εἶναι μεσσίαν δηλοῖ ἑαυτὸν ὁμοῦ.
πνευματικῆς περὶ τῆς βασιλείας πόλλ' ἐδίδαξεν,
σημείοισι τε, βροτοῖς δεῖξεν ἑὴν δύναμιν.
ἤματι ἀλλὰ ὄρος πρὸς ἐλαίων τεσσαράκοντι
κυδαλίμους ἑτάρους ἦγε μὲν αὐτὸς ἑοῦς.
τὴν θείην πρῶτον ταύτην ἐνετείλατ' ἐφετμὴν,
κηρύσσοντ' ἠὸς ὡδ' ἀγόρευσε θεοῦ.

ἔξιτε

ἔξιτε νῦν πιστοὶ δοῦλοι ἐς ἀπείρονα γαῖαν,
ἠδ' εὐαγγέλιον λέξατε τοῖσι βροτοῖς.
οὐνόματ' ἐν πατρὸς μέροπας βαπτίζετ' ἅπαντας,
ἠδ' υἱοῦ τερπνοτάτου, πνεύματος ἠδ' ἁγίου.
πιστεύσας καὶ βαπτισθεὶς ζωθήσεται· ἀλλὰ
ἀΐδιον θάνατον ἕξει ἄπιστος ἀεί.
Ταῦτα βροτοῖς μὴ ἀπιστοῖσιν σημεῖα ἕπονται,
(ἐν γῇ γὰρ τὸ πρὶν ἔσομαι αἰὲν ἐγώ.)
οὐνόματ' ἐν Χριστοῦ τοὺς δαίμονας ἐξελάσουσι,
καὶ πολὺ αἴρουσι οὐλομένας τε ὄφις.
καινοῖς φθέγξονται μέροπες γλώσσῃσιν ἐκεῖνοι,
εἰς θάνατον βλάψει οὐδέ τι λευγαλίον.
θήσουσιν χεῖρας ἐπὶ ἀσθενόεντα ἐόντα,
καὶ μετέπειτ' ἕξει ὅττι τάχιστα καλῶς.
Ταῦτα λέγων σωτὴρ ἀνελήφθη ἐς οὐρανὸν αἰπύν,
Δεξιτέρην πατρὸς πρόσθε κάθιζεν ἐκεῖ.
Ταῦτα μὴ ἀνθρώπου κατανοῖ νοῦς καίτοι· ἅπαντας
πιστεύειν δὲ ὅμως ἐστὶν ἐκεῖνα θέμις.
Χριστῷ ἀληθείας ἀεὶ ὄφρα διδῶται ἔπαινος,
ἠδὲ μόνῳ πατρὶ παμμεδέοντι θεῷ.
Βαῖνε θεάνθρωπος φανερῶς εἰς οὐρανὸν αἴγλον,
πείρατα καὶ βασιλεὺς τῆς ἀπέλειπε γέας.
ὡς ξυνῆς δείξῃ βασιλείαν ἔμμεναι αὐτοῦ
οὐ μὴ σωματικήν, ἀλλά τε πνευματικήν.
Αὐτὸν μήδε προσερχόμενον πρὶν κ' ὕστατον ἦμαρ,
Δήτοτε ἀτρεκέως σὺν δυνάμει τε κλέει.
σῶμα ἀνισταμένου Χριστοῦ ἦ ὥσπερ ἄγανον,
λάμπρον, τερπνότατον, εὔθονον ἠδὲ πολύ.
σώματα ἔσονται καὶ ἡμῶν εὔθονα ὧδε,
λάμπρατε τοῦ τέκνου πρὸς παράδειγμα θεοῦ:
ὃς δι' ἑὸν θάνατον πολλ' ἄγλεα δῶρα δίδωσι,
εὐρίσκημα μέγα πρόσφερει ἠδ' ἀγάθοις.

καὶ γὰρ ἀποστέλλει ἅγιον σὸν πνεῦμα, ἀπάσης
τῆς ὀργῆς ἀνέχει ὃς κατὰ διαβόλου.
θεῖον ἐν ἀνθρώποις εὐαγγέλιόν τε ἐπιτηρεῖ,
πρὸς θεοῦ ὑψίστου ἐξαγορευόμενον:
τοὺς πιστοὺς κύρυκας σωτὴρ ἀν᾽ ὅλον χρόνον αὐτὸς
ἀνθρώπων ταλάνων ἠδὲ δίδωσι γενεῇ.
οἳ, συνεργοῦντος πατρὸς τοῦ πνεύματος ἁγνοῦ,
λέξουσι θνητοῖς ῥῆμα θεοῖο φίλον.
πρεσβεύει ὑπὲρ ἀνθρώπων ταλάνων γε, στεναγμὸν
καὶ καταφευγόντων πρὸς σε, ἀκούει ὅμου.
τὸν τόπον εὐσεβέες ποῦ ἔσονται ἠδὲ προφαίνει
σωτὴρ καὶ υἱὸς ἀθανάτοιο θεοῦ.
ὢ δώρημα μέγα θνητοῖς ὦ Χριστὲ δέδωκας
βαίνων τοῦ πατρὸς πρὸς δόμον οὐρανόσε.
ἀλλὰ τί σοὶ ἀναδώσωμεν περὶ τούτου; ἅπαντες
ἄνδρες κλείσωσιν οὔνομα σοῦ μέροπες.
τὸν δὲ μέρον τούτων δώρων σὺ Χριστὲ ὄπασον.
οὐρανὸν εἰς ἡμᾶς ἠδὲ ἀνάλυψον ὅμου.
ὥστε σοὶ ἀΐδιον πάντες δώσωμεν ἔπαινον
αὐδῇ ἡμετέρᾳ ταῦτα λέγοντες ἀεί:
σοὶ, σὺν τῷ πατρὶ ὑψίστῳ, καὶ πνεύματι ἁγνῷ
δόξα ἐς αἰῶνα, ἀΐδιος τε κλέος.

Ἀμήν:

De Græ.

IDEM CARMEN

DE GRÆCO IN LATINVM IDIOMA VERSV ELEGIACO IN HVNC MOdum eſt tranſlatum, & dedicatum eximiæ pietatis atq; eruditionis viro, DN. M. CHRISTIANO MACHABAEO Alpinati, Canonico Lundenſi dignisſimo, ac olim ſerenisſ: Regiæ Maieſtatis Legato fidelisſ:

A

NICOLAO PETRI SCANO.

O Deus, eſt rerum cui ſubdita ſumma poteſtas,
Et qui fons omnis diceris eſſe boni.
Da precor, vt Chriſti cantet mea Muſa triumphum,
Quem modo deuicto victor ab hoſte tulit:
Vtq; mei celebrent verſus quæ dona reliquit
Humano generi cœlica regna petens.
Chriſte, pijs præſto ſit gratia flaminis almi,
Qui patris æterni diceris eſſe λόγος.
Pectore quò diſcant agnoſcere talia gratò,
Laudantes toto nomen in orbe tuum.

Cum valido mortis proſtraſſet robore vires
Chriſtus, ab inferno cumq; rediſſet ouans:

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Ecce virûm magno circumdatus agmine ſurgit,
Conſurgunt alij, quo præeunte, viri.
Perq; dies quatter denos, procul hoſte repulſo,
Victor procedit ſigna decora ferens:
Ipſum nè ſtatuat ſpectrum exitiabile turba,
Quale putabatur filius eſſe Dei.
Sed velut hic tumulo, deuicta morte, reſurgit,
Ac vehit ad ſuperos agmina ſancta patrum:
Sic monet eſſe ſuis membra exoritura ſepulcris,
Atq; petita diu ſcandere regna Poli.
Intereà ſacri de quo cecinere Prophetæ
Promiſſum patribus ſe probat eſſe Deum.
Quæ latuere prius cœleſtia dogmata reddit
Clara magis, veram monſtrat ad aſtra viam.
Tempore finito nemoroſa cacumina tandem
Montis oliueti cum grege paſtor adit.
Oreq; diuino fari ſic orſus ibidem
Diſcipulis iuſſa hæc efficiunda dedit.
Præcones pariter vos totum exite per orbem,
Atq; docete mei dogmata ſancta patris.
Cunctorum ſordes puris abſtergite Lymphis,
Nomine ſub patris, flaminis, atq; meo.
Quiſquis crediderit luſtrali tinctus in vnda,
Hic rectà ſuperas tendit adire domos.
Qui non crediderit, fuerit neq; tinctus in vnda,
Hic infernales tendit adire domos.

Por-

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Porrò, qui exiſtat diuino credulus ori,
Talia, Chriſtus, eum ſigna ſequentur, ait.
Dæmones infernos, per me, procul ipſe repellet,
(Huic adero ſiquidem ſemper in orbe Deus)
Tollet ſerpentes, & ſi mihi vera loquenti
Credat, voce dabo dicere cuiq; noua.
Noxia nulla prement, quibus eſt afflictio morbi
Curabit, ſola præueniente manu.
Sic ait: & ſubito ſublatus ad æthera ſcandit,
Atq; ſuo regnat cum genitore ſimul.
Hæc licet humanus non percipit omnia ſenſus,
Sunt credenda tamen non dubitante fide:
Nam diuina nequit mentiri eſſentia verax,
Ac facile huic factu quodlibet eſſe poteſt.
Cœlica regna petit magna præſente caterua,
Extremumq; vale dixit in orbe ſuum:
Omnia regna monens ſibi ſubdita totius orbis,
Seq; probans verum, qui regat aſtra, Deum.
Quiq; Poli rex eſt rurſus venturus ab axe,
Vndiq; ſuccinctus cœtibus Angelicis.
Inſuper vt Chriſti ſurgentis membra ſepulcro
Accepere, prius quod tenuere, decus.
Eius ad exemplum, ſic mortua membra reſurgent,
Accipientq; nouum glorificata decus.
Is ſiquidem, fuſo pretioſo ſanguine, verè
Creditur omnimodi cauſa fuiſſe boni.

Namq;

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Namq; in noſtra ſuum diffundens pectora flamen,
Confirmata fides relligioſa manet.
Dogmata ſacra ſuo quondam de patre relata
Protegit, & miſerum curat ouile ſuum.
Paſtoresq; pios huic præficit ipſe regendo,
Qui pura verbum ſimplicitate ferant.
Exaudit gemitus mœſto de pectore fuſos,
Mitis & afflictis auxiliator adeſt.
Deniq; credentes monſtrat quæ regna tenebunt,
Splendida ſtelliferi dum petit aſtra poli.
Hæc eſt illa dies quam ſecula nulla tacebunt,
Dæmone qua victo gloria noſtra redit.
Hæc eſt illa dies totum vulgata per orbem,
Qua datur offenſi gratia ſumma patris:
Aſcendendo etenim quoq; cœlica regna petendo,
Chriſte, quod amiſſum eſt, tu reparator eras.
Sed quæ digna tibi reddenda eſt gratia Chriſte?
Laudemus toto nomen in orbe tuum.
Tu nos participes tantorum redde bonorum
Quæ ſunt effuſo ſanguine parta tuo.
Gaudia da cœli: quò te celebremus in æuum,
Dicentes pariter pectore & ore ſimul:
GLORIA VICTORI CHRISTO, CVM FLAMINE SANCTO,
Et cum patre, decus, laus, honor, imperium.

A M E N.

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